Mahmood Gawan

Mahmood Gawan’s college campus in Bidar

Translated by
Mohammed Abdul Hafeez
E- Books Author

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A.Hafeez
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Preface

This is a book well known and famous as "Mahmood Gawan," which is a very new book by me and will be published in 2026 in the English language.

This is a small book in which the events from the Urdu book "Mahmood Gawan" are added by me upon its translation from Urdu book by Mohammed Zaheeruddin and who published this Urdu book in the year 1340 Fasli, and in this book there are some great achievements of this great prime minster of Bahmani kingdom of that are not yet known to the general public. These events and details are published in a very interesting style, so for

this reason, the readers will find great interest and attention in this matter.

In this book, story details from the Urdu book " Mahmood Gawan" are added by me upon its translation into English. And this is a well-known and famous book that was written by Mohammed Zaheeruddin in Urdu language . And I am presenting this book in the presence of the readers in the English version for the first time.

From the above facts and details, if the readers start reading this book’s first chapter and do not stop reading till they reach its last chapter and some interesting events as well as other great events and endeavors of this great personaity are added, and this great personality passed away from the world many centuries ago.

Even though this is a small book, due to its importance, it is so great due to the coverage of many interesting events and positive information in it that it is like an ocean of knowledge and information about the great personality who passed away from the world

upon doing his great endeavours and many hard tasks for the services and works of Bahmani kingdom in Bidar lands. So this book is a small one, but it will present an ocean of knowledge and information for the guidance of people towards the right history details of the Bahmani kingdom of Bidar in the deccan in India,

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Mahmood Gawan

1. Birth, education, training, and tourism

Khaja Jahan's full name was Khaja Emaduddin, and regarding the name Mahmood Gawan, because of the word 'Gawan', there are different stories about this matter. But it is true that Khaja Jahan was born in the village Gawan. So for this reason, the word 'Gawan' was added to his name in this matter. And due to the overuse of this name, gradually it became Gazan or Gavan. And which is still there, this name on the tongues of the people.

The details of big people used to get with much difficulty. And especially in the eastern countries, this problem will be increased very much. As the historians in the eastern

countries did not pay attention to this matter. From old historical records, there will be very little light found in this respect, and we know that he was an intelligent and hard-working student of his time. He obtained higher education in his native place in this matter. It was also known that at a younger age he obtained the required education. People think of him as a person of education and a learned person. Mahmood Gawan’s habit and practice of his beginning were such that his interest and fondness for knowledge did not end till his death. And such are the many innumerable examples which will be found in the later pages of this book.

Mahmood Gawan belonged to one of the most respectable and famous family members. At some time his ancestors were ministers of the kings of the Gawain area, and they were used to spending their lives with respect and honour.

The country of Gellan was a province of Iran in olden times. During the time of problems, the governors of this province became kings by exercising revolt. We're using the currency in their names. In the ancestors of Mahmood Gawan there was one famous

person who, due to extraordinary knowledge and bravery, laid the foundation of a new royal family in the Rast area, and his rule period continued till the time of King Tamasup Safwi Shah of Iran; it was only by the time of the above king that his kingdom was finished.

As it was written above, Mahmood Gawan was born in the village of Gawan in the Gallan area. His date of birth was 808 Hijri, corresponding to 1405 A.D. His father's name was Khaja Mohammed and when he became young, at that time his uncle Khaja Shamsuddin was minister to the king of the Gallon kingdom. It is known by some history books that Mahmood Gawan used to help his uncle in the affairs of the kingdom of the Gallon. From this event it is known that Mahmood Gawan was a personality of extraordinary knowledge and wisdom.

2. Mahmood Gawan’s beginning period

In the beginning period of his life, he had paid much interest and fondness to

knowledge and the arts. But he was also taken interest in the administration of the kingdom's affairs. But it was known that this period of good times could not last for a long time. Shamsuddin, after working as minister of Gallan for some period of time, migrated to some other place from Gallan, and for his residence he went to the country of the Hejaz. After this event his son Khaja Mohammed became the successor for the post of minister to his father. But there was no such ability of his father in the son. There were many difficulties and problems that happened in the country.

On the one hand, Haji Mohamed Qandhari was honoured to get the post of army commander-in-chief. On the other hand, Shaikh Ali got the respectable post of minister. These two persons, even though they were grateful to the family of Mahmood Gawan. But due to their meanness and bad nature now, at that time they wanted to damage the family of Mahmood Gawan in this matter.

Due to worry, Khaja Mohammed migrated from his native place toward Makkah to join

his father there. And his father who migrated there before him.
But now it has become very hard and difficult for Mahmood Gawan to live in his native place. He was adopted into the occupation of the business, and in this way he found a chance to visit different countries and places. It is said that the kings of Iran and Kurdistan were given an invitation to accept the post of the minister. But he did not like their request, as he was following an independent living style at that time. He did not like any restriction upon him in this matter.
Upon this event, we shed light upon his extraordinary knowledge and fame in this matter. It is known that during the period of Khaja Mohammed Shamsuddin, during his ministry period, the administration work was done by Mahmood Gawan, and his name and fame were spread in all surrounding areas. And for this, the kings of Iraq and Khurdistan have complete trust in him for his administration's work in this matter. It is clear that if it were not there, then he may be asked to take over the post of the minister in this matter.

For his commercial tours and business, which countries did Mahmood Gawan visit and pass through? That is the problem in this matter. It is a regret that old history books present less information in this matter. So Mahmood Gawans' interesting part of life is in darkness. It is known that, like a spirited businessman, he must have visited many famous countries of that time for his business purposes. In its proof, it can be written that Mahmood Gawan, in a short period, had gathered much wealth and position by his business dealings in this matter. And gradually he became a big businessman of his time. But as per history, there is proof that when he visited any country, he used to visit famous people of the country there. And used to get favours from them. Some people think that he will not visit long-distance countries not for the sake of business purposes, but he has with him his hidden desire to meet famous personalities of the world and have discussions with them in this matter.

Mahmood Gawan's special ability: He had with him fondness and interest in knowledge. At last, when his age had become 43 years

old, he planned to visit the tour of India in this matter. And from here, there started one new chapter of his life. And its importance is there like bright daylight.
India was famous at that time for its wealth, like nowadays, when it is well known for poverty and distress. So for this reason, big merchants like Mahmood Gawan coming to India for business is like a natural thing.But it is well known that for his tourism his aim was to visit Shah Muhib Allah Kirmani. And at that time, who was present in Bidar? So whatever may be the reason, he arrived in India by way of the Persian Gulf in the year 1450 AD via the sea port Bandar Wajnul. From there he went directly to Bidar, which was the capital of Bahmani kings.

3. Arrival of Mahmood Gawan in India and gradual progress to the post of prime minister

At the time when Mahmood Gawan set foot in India for the first time, the conditions that were prevailing in India were as follows.

It found general upset conditions and political disorder in each and every place. It was found to be a central ruling power in name only. The powerful governors at each and every province became rulers at those places in the whole country of India. The details can be learned by following events and happenings in this matter.

There was rule in Delhi by the Lodhi tribe. But their rule was there on the north side and in the western Punjab area in a limited way. In Jaunpur the kings of the eastern side were ruling there. In the Rajasthan area there were small kings who were happy in their independent way. On the Gujarat side, the Al-Muzafar family was ruling. In central India the family of Farooqia was ruling in power. In Malwa the Khalijia family was in power. The Deccan area was under the rule of the Bahmani kingdom. The Hindu kingdom of Vijayanagar was ruling in the coastal Malabar and Konkan up to the southern side

of the river Krishna, and in the coastal area of Coromandel, the kings of Rayan were ruling and who were dreaming of taking control of the Deccan area. In short, the whole of India was divided into small kingdoms. Among them there will be problems and fighting in this matter.

It was a condition of the Bahmani kingdom that its capital was Bidar. On its southern side there was the powerful kingdom of Vijayanagar. It was looking for any chance to take it over under its control on the Bahmani kingdom. And on the eastern side, the Rayan rulers of Odisha were ruling there. These rulers were also dreaming of taking over the Bahmani kingdom of Bidar. On the western side there were rulers of Malwa and Khandesh, who were enemies of the kingdom of Bahmani of the Deccan. On the western side, rulers of Gujarat were enemies and watching for any chance to take over control of the kingdom from Bahmani control. These were affairs that were prevailing on the external side. Its internal matters were not good at that time. There were problems coming in them about local and non-local

people in the kingdoms of Deccan. At that time there were such Muslim people who had passed, living their two to four generations in India. These people used to call newcomers to India "Afaqi," or non-local people. And when there would be an appointment of newcomers to the Bahmani kingdom posts, they would be upset and angry in this matter. And in this way, two parties were formed: local and non-local people. And grown-up enmity between them. And due to this reason, many problems and difficulties were caused among them. The first time this problem of enmity occurred was during the rule period of Ahmed Shah Bahmani.

The sultan tried to ease the matter, and there was a cooling down of this problem for some time, but during the rule period of Sultan Alauddin Bahmani, this problem became very strong, and there was much trouble arising at that time in this matter. As Sultan was giving respect and honour to the newcomers, and for this reason, the local party of foreigners became angry and upset, and there was a fire of enmity in this matter, which was hidden for some time.

In short, at such a time of many problems, Mahmood Gawan's foot touched the land of the Deccan, and the local king gave honour to him in this matter. At that time, Sultan Alauddin Bahmani was ruling over the crown of the Bahmani kingdom. He was given much respect and honour by Mahmood Gavan. How Mahmood Gawan entered the court of Sultan Alauddin and how he obtained favour and position in the presence of the Sultan are matters that are still found in darkness.
But by thinking, we can say that first Mahmood Gawan entered into the court of Sultan Alauddin as a merchant. Sultan, by the look of judgement of the men, caught him in this matter and found out his ability and his family's greatness. Gradually Sultan Alauddin Bahmani came to know about Mahmood Gawan's level of knowledge, his wide information, and other details.

4. The conquest of the province of Telangana

Then Sultan has became an admirer of Mahmood Gawan. In the days of problems and difficulties, there will be much need of

experience and people of knowledge. So that there will not be any damage to the law and order system of the whole kingdom. So when he found such abilities in Mahmood Gawan, he desired to keep him in his court. In short, whatever may have happened, and by history it was proved as such, the sultan was much impressed by Mahmood Gawan. And he used to show respect to him by his heart. Till such that by seeing much favour and kindness of the Sultan Mahmood, he dropped his intention to go back to his native place for this reason. He made his permanent residence at Bidar.

Upon the happening of the above such events, there happened an event at that time which made Mahmood Gawan, an officer of the Bahmani kingdom who had many sources with him. And its details are as follows.

Jalal Khan, to whom one sister of the sultan was married. In the year 860 Hijri, corresponding to 1455 A.D., he revolted against the Bahmani kingdom and captured one province of Telengana, and he was a cunning person. He spread the news that the sultan was dead. This selfish fellow, by hiding this fact from the matter, obtained help from

the Sultan of Malwa, Mahmood Shah Khalij, and asked him to attack Bider with the help of Sultan Khandesh. When such dangerous news reached Bidar, then Sultan Alauddin Bahmani gave the title of Hazari to Mahmood Gawan and gave him the order to proceed along with some special courtiers to go and face Jalal Khan in the year 860 Hijri, corresponding to 1455 A.D. And for this responsible work Sultan appointed Mahmood Gawan. This matter is proof that in the heart of the Sultan there was much respect and honour for Mahmood Gawan. And who thinks him suitable for this responsibility?

Mahmud Gawan, upon the issuance of the royal order of the king, soon went along with an army unit to fight Jalal Khan in the Telengana province. Jalal Khan's headquarters was at Nalgonda. He soon besieged the fort there. Jalal Khan fought with him bravely, but after a few days he accepted his defeat. He was requested by Mahmud Gawan for a peace treaty. But for the sake of pardon and defeat, he went to the court of the sultan in Bidar. Upon the recommendation of Mahmood Gawan, the

sultan gave the fort of Nalgonda to Jalal Khan and pardoned him.

Sultan was very happy with the promptness and action of

administration of Mahmood Gawan. So two years before his death, he had advised his son, Prince Himayun, who was his successor, to take care of Mahmood Gawan and his position.

Upon the death of Sultan Alauddin Bahmani, then Himayun Shah became his successor in the year 862 Hijri, corresponding to 1457 A.D. and he acted upon the advice of his father.

Upon crowning time, he was given the title Malktujar and sent him to Bijapur as Wakil Shahi.

Some days upon the death of Jalal Khan, his son Skindar Khan revolted in the year 863 Hijri. He was captured at the fort of Nalgonda. Mahmud Gawan went to fight him there, and after a bloody war Skindar Khan was killed. And upon a siege of one week the fort of Nolgonda was conquered by Mahmood Gawan. In this battle with Mahmud Gawan there was also Khaja Jahan. Upon revolt of Skindar Khan, there were problems and

difficulties in the province of Telengana. But upon the death of Skindar Khan, Mahmud Gawan did good administration, and so all credit for this success goes to Mahmood Gawan in this matter.
After this battle, Sultan Himayun Shah ruled for some days only, and after that, he died.
On 28 Zeqad in the year 865 Hijri, corresponding to 1461 A.D. and at that time his son Nizam Shah was eight years old. And who was crowned. It was clear that Nizam Shah could not rule, so for this reason his mother, Maqdum Jehan, was very wise and able to understand dealings well. And she was taken affairs of the kingdom in her hands to control her rule, and so for this reason she proved herself as a successful ruler of her time.

She gave him the titles Jamiatal Mulk and Wazir Kul. She sent him as his representative to Bijapur. Khaja Jahan Turk was given the title of kingdom’s advocate and had sent him to Telengana province. It was her day-to-day practice, and she used to hold court proceedings... and with the presence of them and as per their advice, she would pass orders for the court and kingdom

administrative matters. It is a well-known fact that she had one lady servant, and her name was Mah Banu,, and by her she will used to send her orders to both of them in this matter.

We have written by mentioning the outside matters of the Bahmani kingdom that this kingdom was surrounded by many opposed kingdoms in this matter, so if there will be find any chance for them, then they can take this kingdom in this matter.

When the army was ready with all supplies, then Maqdum Jahan took Nizam Shah with her to face the battle with the Raja of Odisha. It is unnecessary to say that Mahmood Gawan and Khaja Jahan Turk were also with her in the Bahmani army to fight the battle. The battle arrangements were managed by both of them in this matter. After being bloodied, Raja was defeated, and he ran away from the battlefield to his place. Khaja Jahan Turk followed behind him. Upon worry, Raja sent his messengers to Mahmood Gawan, and upon much difficulty, Raja paid 5 lakhs Tinkas as war booty and signed a peace agreement in the year 866 Hijri, corresponding to 1461 A.D.

After this battle in the year 866 Hijri, Mahmood Shah Khilji, ruler of Malwa, came to attack Bidar, and he came up to Khandhar and Mahmood Shah, who was experienced and also had participated in the battles as commander in chief. He was given an order for digging the trenches around the army camp, and he made an army arrangement to a higher level. The army of Nizam Shah faced him in Khandar. He did a severe attack on the enemy, but there was defeat for him in this matter. Upon this unfortunate situation, Maqdum Jehan saw her safety in this matter, and she also took Nizam Shah and the royal treasury along with Mahmood Gawan and Khaja Jahan Turk, who came back to Ferozabad.

So upon the departure of Maqdum Jahhan, Mahmood Shah after 17 days of siege, with much pride and show, he was entered into Bidar in the year 866 Hijri, corresponding to 1461 A.D.

And upon such a situation, Mahmood Gawan was shown his wisdom in this matter. He obtained permission from Maqdum Jahan, and he was requested on the side of Nizam Shah to Mahmud Shah, ruler of Gujarat.

Mahmud Shah paid full attention to his request in this matter, and he left Gujrat personally with eighty thousand army, and he came to help Maqdum Jahan. And on the other side, Maqdum Jehan also gathered a huge army with her, and her commander-in-chief was Mahmood Gawan. When she got news of the arrival of Mahmood Shah from Gujarat, she gave the order for Mahmood Gawan to go to welcome Mahmud Shah along with his army. Khaja Jahan Turk was also with the army of the Bhamani kingdom. When Mahmood Shah Khilji came to know about this, Mahmud Shah Khilji of Gujarat’s arrival, along with his army of 80,000, came to help Maqdum Jahan. Mahmood Gawan gathered a huge army for the battle. So he left his intention to fight and went back to his kingdom's side in this matter.

Mahmood Gawan, upon finding a good chance, ran behind the army of Malva, and in this chasing there were killed many thousand army soldiers of the enemy, and those who remained safe were also killed on the roadside due to difficulties and shortage of water. But Mahmood Shah, in some way by saving his life, reached back to Malwa in the

year 866 Hijri, corresponding to the year 1461 A.D.

Upon this great success, Mahmud Gawan was sent gifts by Nizam Shah to Mahmud Shah, ruler of Gujrat and was also sent one letter to him in which he has expressed his thanks and gratitude to him from the side of Nizam Shah. Mahmud Shah, ruler of Malwa, was upset and worried due to his defeat in the battle. So upon reaching his country, he began preparations for another battle, and very soon, under his flag there, and he was gathered an army of 90,000. He took such an army with him and went with pride and vanity in the year 867 Hijri, corresponding to 1463 A.D.

He was attacked again on the kingdom of Bahmani. Mahmud Gawan followed his diplomacy again and requested help from the ruler of Gujarat. The ruler of Gujarat again marched towards the Deccan with his strong army. This time also there was defeat to the ruler of Malwa. He went silently from Gondwana to his place, Malwa.

In short, due to the diplomacy of Mahmud Gawan, who saved the kingdom of Bahmani two times with great danger. The ruler

Malwa, due to his continuous defeat in the battles, could not think again to attack upon the kingdom of Bahmani. Then there was found peace and comfort to Maqdum Jahan in this matter.

Maqdum Jahan

She was the queen of Bider,wife of ShahAlauddin.
She was wise and beautiful and ruled well in Bider.
She defeated Raja of Odisa first and afterwards

She was given defeat to the ruler of Malwa 2 times.
She was brave and participated in the three wars
In the above two wars she took her younger son
And she was fought the wars with Mahmud Gawan.
In her beginning rule she was successful in 3 battles

Upon the above event she was taken up administration in her hands and did the work of the kingdom with much efficiency in this matter.

After some days she arranged the marriage of Nizam Shah on a higher grade level, and when the arrangements were done, well, then she was married to his son, Nizam Shah, on a grand and higher level on 13 Zeqad in the year 867 Hijri, corresponding to the year 1462 A.D. But there was another thing required by the side of nature in this matter: that on the marriage night there was spread news of the death of Nizam Shah, that suddenly he died, which was proved as correct news. The old history books are silent on this matter. The reason for the sudden death of Nizam Shah upon investigation is not known. And which was a surprising and tragic event. It is possible that there was a problem of disease with Nizam Shah which was not known to anybody. And maybe at marriage night his heart beat stopped suddenly. But whatever may be, this event is true as per the historical record. And it was not known on which was doubt and to whom there was given punishment.

And due to this reason Nizam Shah died on the marriage night. From the history books it was not known who was and who was not known, and there was doubt in this matter. Or given punishment to anyone. It is thought that this may be deemed to be think an event only.

Upon the death of Nizam Shah, his brother Mohammed Shah Bahmani, who was nine years old at the time, was crowned in the year 867 Hijri, and upon his sitting on the throne, there were not came any changes in the administration. The kingdom's administration was in the hands of Maqdum Jehan. And who was running the administration with the help of his two advisors, Mahmood Gawan and Khaja Jahan Turk. Gradually Khaja Jehan Turk became very powerful. He thought Mahmud Gawan as in the middle of the power to the throne. He was trying to stop him to coming of his presence in the royal court. For this reason he began sending him to border dispute areas. And trying his best to disturb his works in this matters. Maqdum Jehan was an able woman who watched his work from Khaja Jahan, and she thought his presence a

danger to the kingdom. So in a silent way, she decided to end this problem for the kingdom, and she told her son Mohammed Shah to kill him in this matter.Mohammed Shah accepted her mother’s advice. One day when he was entering the royal palace, Nizam-al-Mulk killed him in the year 870 Hijri, corresponding to 1465 A.D.

After the killing of Khaja Jahan Turk, there was not found any person other than Mahmood Gawan to running the kingdom affairs.

Later, Mohammed Shah gave him the special titles and other titles of Khaja Jehan and Mansab of Amir Almrai, and he was given the authority of advocate of royal matters. Among the people of royal court Mahmood Gawan’s position became higher among all royal members of the court of the Bahmni kingdom. He will be addressed in royal orders as follows:

“Maqdum Jahan, secretary of the court of Sultan Asif Jam; Nishan, assistant Maqdum Khaja Jahan.”

For some period of time Maqdum Jahan kept the control and power of the kingdom in her hands. When Mohammed Shah became an

adult, she married him with a higher grade level and vanity. She was given royal powers and control to his son and she herself retired from the affairs of the kingdom. And in her last days of life she spent in the worship of Allah alone. At last, after some years, she left this mortal world in the year 877 Hijri.

Upon the retirement of Maqdum Jahan, there was found Mahmud Gawan higher level of progress and headway. It is said it is not wrong that in the name of Mahmud Gawan, he ruled over the country like a king. And due to his wisdom and intelligence there came development and progress as well as peace and prosperity. He was a person of courage. When he saw that the inside matters of the country were well, then he paid attention toward outside matters. Like conquest of other countries in this matter. He was gathered large number of army. He went on the conquest of Konkon in the year 874 Hijri, corresponding to 1469 A.D.In this conquest he was able to achieve success in the battle. But his brave habit did not make him happy in this matter. He began moving further and further away. Upon overcoming the problems of the way he was conquered the fort of

Ramkana and afterwards the famous fort Kanhia was conquered by him.Afterward Sangir Fort was also conquered by him.After that he went towards Goand which is a famous seaport of the Vigyanagar kingdom. Here Mahmood divided his army into two parts. One part was given instructions to attack by the roadway, and other part of the army chief was given instructions to attack by way of the sea. The enemy army units of the enemy could not control the attack of Mahmud Gawan's army by two sides in this way. The result was that the fort was conquered easily and soon in this way. Now by this time conquests of Mahmood Gawan was ended in this way. He was given preference in the administration of the conquered areas over other new conquests in the matter. So in this way he was busy in this work for a period of three years.Afterward in the year 876 Hijri, corresponding to the year 1471A.D.He came back to the capital city Bidar. And where he was welcomed as a conqueror in a grand way.

Sultan Mohammed gave him much honour and respect from him upon his return to Bidar. He stayed with him as a guest of

honour for a period of one month with the Sultan of Bahmani. He made him happy in each and every way. He was given the title of his beloved slave Kush Qadm as Kishor Khan and he was added to the class of rich people. And added in his property in Goadu, Gondal and Kollapur.

5. The administrative reforms of Mahmood Gawan

Mahmood Gawan was not only a brave soldier and bold commander-in-chief, but his administrative reforms were unique. He did reform work for the strength of the Bahmni kingdom. And for which his name and fame will be found forever in this matter.
In the year 759 Hijri, corresponding to 1358 A.D., when Sultan Hasan Gangu Bahmani died. At that time Bahmani kingdom was founded in some parts of the Maharastra district of Raichur and Mudgal and in small parts of the Karnataka and Telengana areas. But upon the crowning of Sultan Mohammed Shah, the kingdom of Bahmani was divided into four parts. In each and every province

there was a governor from the capital Bidar. It means during the rule period of Mahmood Gawan area of the kingdom was increased. Bijapur, Telengana, Konkan, and many other areas were included in the kingdom of Bahminia. But such a wide area of the kingdom was not done to divide the kingdom in this matter. Which was done by Sultan Hasan Bahmani in the beginning period. And due to which there were problems of becoming governors very powerful in provinces. The king was facing difficulty in keeping under his control. So Mahmud Gawan felt this situation was very dangerous. He divided the kingdom of the Bahmani into eight parts instead of four. As per the old divisions, the four provinces are as follows:
1. Gulberga. 2. Dulatabad 3. Telangana 4.Barar and due to the new subdivision, there were 8 provinces, which are as follows.
1. Bijapur, Raicher, Mudgal, and many districts
up to river Hun were added.

2. Husanabad, in the districts of Gulberga, Nuldurg and Sholapur.
3. Doulatabad 4.Janir in which Gova, Konkon and Bilgaon

5.Rajmandari and districts of Nalgonda and Oriya
6.Warngal 7.Gadwel 8.Mahur
For above division Mahmood Gawan was also done one more good work that in each and every province he has kept some villages for royal expenditure .And from which there was benefitted for the king that he has direct contact with kingdom areas in each and every province.In this way there was established kings' control in every province.
Mahmood Gawan not only done above reforms but he has done one more reform that any governor could not appoint new care taker of the forts by himself and in such situation in case of revolt all of them will be under his control so Mahmood Gawan has done following reforms which are mentioned as follows.
He was given one fort with its army to one governor and upon other forts he has made controller to nobles and nobles (mansabdars).And done following reform so there was de-crease powers of the governors.If any governor try to revelot against the kingdom then there will be reach

information of the revolt to the king .Then he can take possible action in this matter.
Mahmood Gawan used to keep under the control of the fort keepers of the king and he has made arrangement of given their salaries from the royal treasury.In this way the power and authorites of the fort keepers were decreased in this way.And they become under control of the king.

6.Mahmood Gawan's army reforms

Mahmood Gawam with his country reform also he has paid attention and care for the army reforms.As in those time always there was dangers of the opposition from enemies to the Bahmani kingdom.So the army reforms were must and found important at that time.
The system which was coming from the time of Sultan Hasn Gangu Bahmani that there were two grades of army commanders like Pasndi and Hazari.It means Pasandi were paid one lakh Haun and Hazari were paid two lakhs haun salary for a year.This amount will be paid to them in cash payment or property will be given to them instead of it. The solders will be not be given salary but the

commander will give salary to them as per his will and pleasure. As well as there was no rule of the counting money at that time.By this system there were found many problems. As commanders who used to receive full salaries of the soldiers.But they used to keep less number of the soldiers in their forts.As less salaries were paid to the soldiers so they were upset and not happy.Khaja Jeahan was done proper reform in such all rules.He was done reform of the salaries of the commanders and he was fixed salary of the soldiers and it was duty of the commanders to pay such salary and introduce system of counting of the money.And from which it was known right number of the royal army.But he was increased salary of the commandres.and then he has paid 1.5 lakhs to Pasandi and 2.5 lakhs to Hzari commanders.

7. Mahmood Ganwan’s famous school

Mahmood Ganwan was not only a great commander of the army and a future thinking personality of his time. From the fondess and interest of knowledge his position and grade is very higher.He himself was famous

knowledge person of his time and with his best service is that to spread light of knowledge to man .So that he can use this light in this matter by its sources.So in the capital city Bidar he was laid down foundation stone one great Islamic school and its signs are still found now in Bidar.And which show its founder's greatness and fondness of his knowledge in this matter.

It is think that Mahmood 's great work is his school than all his other works. So for this reason we will mention its details in this matter.

Probably this school was build and it was constructed in the year 976 Hijri corresponding to the year 1472 A.D. Regarding its construction and building up to the time is very strong and still even passing of the many centuries and it is maintaining its show and dignity with it anyhow. If there will be not happen one event and we are writing its details in the next pages then it will be added Deccan's unique and surprising building in this matter.The school dimension is as follows.

In length 300 feet from east to west and its width is from north to south 170 feet and its

some greatness and show is can be seen by its building height and it is more than 58 feet.There were two minarets before its building and now one it is only found one minaret at this time.The height of the those minarets were 190 feet and remaining minaret’s height is also 190 feet. As this minaret was opposite of the other minaret, and it was damaged by the passing of time. In the courtyard there is one beautiful mosque building. Around its four sides there are attached rooms, and the building is three storeys high, and rooms are found also on the third floor.

In the olden days these rooms were used by students and learned people. In other parts of the building there are inscriptions of many Quranic verses in Kufic alphabets, but due to damage over time, all have vanished away. But in some places such writings are still found.

Sir Richard Temple, who has mentioned in daily travel notes upon visiting Hyderabad after Kashmir that for this building it is written, “Regarding the old buildings of India that are still found, this building is the very best and unique. In reality this building, as

per its beauty and strength, is unique. Even though it is not even known how much money has been spent on this matter. But it is clear that such great buildings are not built by the ordinary budget of money. Also, the time of the construction period was also known in this matter, and from this it is known that for the completion of this construction building, two years and nine months were needed. And from it we can guess that many lakhs of rupees were spent like water, and then such a grand building was constructed and came into existence.

Mulla Sami was a famous poet who has written poetry about the construction of the school building, and some of his couplets are mentioned as follows.

This school which made was higher and fine
So for building become Qibla of the pious ones
Its great details are found in the history books
As Quranic verse can be said, “Oh Allah accept it”

In this school students used to come to study from long-distance countries and used to

reside in the school rooms, and to them there will be arrangements for free rooms, food, and clothing from the Muslim Awqaf organisation. For the expenses of the school, Mahmood Gawan was given the revenue of many villages in this matter. Such favour and bounty of examples are not found in large numbers. In the school library there were 3,000 books on different subjects and skills in this matter.

Mahmood Gawan took care of the school's amenities' appearance as well as took much care of the meaningfulness of the beneficent school. So Mahmood Gawan took permission from the Sultan to send an invitation to Persian Sufi poet Jami. He had requested him to put his feet of honor and respect in the land of Bidar and give a speech about his knowledge and experience in this matter to the students of the school. In addition to this, he .

was also sent invitations to knowledgeable persons of the time like Mohammed Jalaluddin Wadani and others on the matter. So that there will be a name and fame for the school. He had a desire that in the school all work might be done by famous and well-

known persons. It is regretted that this desire of Mahood Gawan, which shows his great intention and his higher outlook, was not fulfilled by him in this matter.
Mulla Jami sent him a regret letter. But Mohammed Jalaluddin Dumi informed him of his regret due to his old age and weakness. Other famous personalities expressed concerns about long-distance difficulties and problems of travelling. So for this they have not accepted the invitation of Mahmood Gawan.
If Mahmood Gawan were to succeed in this matter, then the position of the Deccan area's greatness and importance would not be known. The skill of knowing and checking the man belongs to Mahmood Gawan.

Shaikh Ibrahim: When Jami regretted not coming to Bidar, then there was a fall look of Mahmood Gawan upon Shaikh Ibrahim Multani who by chance was in Bidar at that time. This shaikh was the famous learned person of his time.
He was a pious and learned person of his time. And upon the death of his father, Shaikh Fatah Allah Multani, he was made to

intend to meet Sultan Bahmani. If any grant was sanctioned to him, then he would reside in Bidar instead of going back to Multan. He mentioned his intention to Rasheed Harir, who was a close noble of the Sultan. He had made a promise to him. On the second day he went to meet him and said one rubai, (A rubai (plural: rubaiyat) is a traditional four-line Persian poetic form, or quatrain, that typically follows an AABA rhyme scheme), and upon hearing it, he was very happy in this matter. But he had ill will in his heart, and he thought that if such a learned person were to become a courtier of the king, then there would be loss to him. So he was not his promise in this matter.

He left his source and wrote a book called ‘Marif Uloom' and wrote upon it the king’s name, 'Alai', and went on Friday to the Jama Mosque in Bidar and gave the book to the sultan. The king liked the book upon checking it. He was told to write and bring one sermon by next Friday for the Jama Mosque. He told the king that by performing his ablutions and by the coming of the people to the prayer, he would write this by this time if there were given permission by the king.

He wrote a sermon and read it in the Jama Mosque, and the king liked it very much. He was happy and given a means of livelihood and so free from it. He stayed in Bidar. After Himayun Shah, he became the teacher of his two sons, Nizam Shah and Mohammed Shah, and was made president of Dar Talim, and after that, Mohammed Shah appointed him chief Qazi, and at last, he left this mortal world on 07th Jamd Thani in the year 865 Hijri, as per the book ‘Maqzan Karamat.'

The experience of Shaikh about this can be known from this small event that some of the kings of the Bahmani kingdom were his students in this matter. And which they thought was a great matter. For a long time he worked in the post of chief Qazi of the kingdom of Bidar, as well as being a teacher of the many Bahmani kings. So by the endeavors of Mahmood Gawan, he became the chief teacher in the school of Mahmood Gawan.

If we continue with his details, and it will be cause of the length of the book. It will be a great matter of sadness that the school and great and strong portion of the building were damaged by the thunderstorm during the

rule period of the king Aurangzeb Alamgir. And due to this reason, there were changes caused in the beauty of the school building. The details and information in this matter are that Jalauddin Khan was the caretaker of the fort of Bider from the side of King Aurangzeb Alamgir and that he has kept some dynamite stock in the rooms of the school. And due to the will and pleasure of Allah, in the nighttime there was a fallen thunder stroke on the school building. And there was a fire in the dynamite. And due to this reason, half of the . building was damaged in this matter. If there was no dynamite, then such a great loss and damage would not have happened to the building of the school.

This sad event happened on the 11th of Ramadan in the year 1107 Hijri, corresponding to the year 1696 A..D.. And due to bad luck, a large number of people were praying Taraweeh prayers in this mosque of the school. So all of them were martyred due to the falling down of the school building. In the school compound all the martyred were buried in the ‘Ganj Shaheedan’ graveyard.

In addition to Mahmood Gawan's school mosque, there is the grand and strong Jama mosque, which was built by Mahmood Gawan in Bidar. The building is still found in Bidar to remind its courageous person, Mahmood Gawn, of this matter. And it is safe and secure from the problems of the time to the greatest extent.

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8. Mahmood Gawan as an author and poet

After writing about the details of the school of Mahmood Gawan, it seems good to mention some details of the knowledge and excellence of Mahmood Gawan in a brief way. So that it is known about his perfection of excellence in this matter. Due to his heavy engagement and his works, he would not become a famous author and a great poet of his time, but in this matter, his endeavors were praise-worthy. And from it is known that if the time would give permission, then he would become a great poet and author of the time like Mulla Jami.

In prose his two books are as follows, which are still found. from which it is known his interest and fondness for knowledge.

1. Manazar Insha
2. Riyaz Al-Insha.

Manazar Insha is about the art of prose writing (composition style), in which he has added important details about the art of the Insha. For example, he added the description and importance of the art of Insha. Its parts and its benefits and defects. And added discussion from the angle of knowledge.

If we study it deeply, then we are able to know the author's view of the depth in this matter and the perfection of this art by the author.

Riyaz Al-Ansha is the second book written by Mahmood Gawan. It is the real collection of his letters in this matter, which he wrote some time to his friends, relatives, nephews, and sons. The letters of important people, which will be a mirror of his inner passion and his thoughts. With this quality the value of the book Riyaz al-Ansha will be increased. Upon reading this book there will be known good intention of Mahmood Gawan,

gentleness, and his religious impression, which affects the hearts of the people.

This book’s style is pure and worthy of praise. In each and every place there are found Qur'anic verses and Hadith (a report, account, or narration in Arabic). In Islamic faith, it refers to the recorded sayings, actions, and silent approvals of the Prophet Muhammad and suitable couplets of poetry. And there were best-used proverbs of the wise people as such that so for which there is a desire created to praise in this matter without control. In reality, Mulla Jami did not praise the wrong thing.
Mahmood Gawan has an interest and fondness not only in prose, but he also has much interest in poetry. So Abdul Qasim Farista has mentioned one collection of his poetry, which was found in the Deccan in olden times but such a Dewan book is not found. But in the book ‘Tazkirat-e-Salatin’ and in his book ‘Manazar Insha’ and ‘Riad Al Ansha’, some of the couplets are found, and from it the ability of the poet is known to some extent.

From these couplets it is known that Mahmood Gawan was an experienced poet and one who was well known and great in his time. He used to follow the style of poetry of the famous poets. So his two encomiums are found as per the style of Khaja Kamaluddin Asfhani and Hakim Nori. Arabic encomium is found in the style of Badi Zaman Hamdani.
Also from Mahmud Gawan's poetry, there will be known his level of poetry standard. In his poetry there is found less exaggeration. He will mention Sufi points and wise advices, and from this he will decorate his poetry style in this matter. He will not like much hypocrisy and poetic and formality. Here one couplet from page 35, which is as follows, is added from Mahmud Gawan’s poetry from this book, from which there will be certification of the above thinking.
The following is a beautiful poetic couplet written in Persian (typed with some phonetic variations and Urdu/Arabic keyboard characters like لو/لوح ,اخلاص/اکلاس ,چشمه, etc.).
Here is the corrected Persian script, its literal meaning, and its overall poetic translation in English:
✒ Corrected Persian Text

شستم به آب چشمهی اخلاص مهر دوست
از لوح جان و صفا دل هر چه غیر اوست

 Word-by-Word Breakdown
•شســتم (Shastam/Shustam): I washed / I cleansed
•بــه آب چشــمهی اخلاص (be aabe cheshme-ye ekhlas): With the water of the spring of sincerity/devotion
•مهـر دوست (mehre doost): The love of the Friend (the "Friend" usually refers to the Divine or the ultimate Beloved in Sufi poetry)
•از لوح جان (az lowhe jaan): From the tablet of the soul
•و صفای دل (va safaa-ye del): The purity of the heart
•هــر چــه غــیر اوست (har che ghayre oost): Everything that is other than Him / everything besides the Beloved

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English Meaning & Translation
Literal Translation:
"With the water from the spring of sincerity, I washed the love of the Friend;
From the tablet of my soul and the purity of my heart, I washed away everything that is not of Him."

Poetic Translation:
"With the pure waters of the spring of sincere devotion, I bathed my love for the Beloved;
And from the tablet of my soul and the sanctuary of my heart, I wiped away everything else but Him."

Core Message

This couplet expresses a deep spiritual or romantic devotion. The poet is saying that their heart and soul have been entirely purified. By using the "water of sincerity," they have cleansed their inner self so thoroughly that no distractions, worldly desires, or other attachments remain leaving only pure, unadulterated love for the Beloved.

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عينة من النصوص

The following is a beautiful poetic couplet written in Persian (typed with some phonetic variations and Urdu/Arabic keyboard characters like لو/لوح ,اخلاص/اکلاس ,چشمه, etc.). Here is the corrected Persian script, its literal meaning, and its overall poetic translation in English:

✒ Corrected Persian Text
شستم به آب چشمهی اخلاص مهر دوست
از لوح جان و صفا دل هر چه غیر اوست

 Word-by-Word Breakdown
•شســتم (Shastam/Shustam): I washed / I cleansed
•بــه آب چشــمهی اخلاص (be aabe cheshme-ye ekhlas):

With the water of the spring of sincerity/devotion
•مهــر دوست (mehre doost): The love of the Friend (the "Friend" usually refers to the Divine or the ultimate Beloved in Sufi poetry)
•از لوح جان (az lowhe jaan): From the tablet of the soul
•و صفای دل (va safaa-ye del): The purity of the heart
•هــر چــه غــیر اوست (har che ghayre oost): Everything that is other than Him / everything besides the Beloved.

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9. **The Martyrdom of Mahmood Gawan**

After writing the details of the conquests and his great works, it is necessary to mention the details of his martyrdom in this matter. Even though it is sad duty. And upon this situation there will be broken the chest of the pen. But any subject about the martyrdom of Mahmood Gawan will not be completed unless and until those bloody events are added in this matter in detail.
In addition to this event, there are hidden many thousand lessons of wisdom and morals in it. Also, it will be real greatness in this matter, and it will be recognized by somebody who says the right thing that when the death knocks at his door. And that will be a very delicate time for him when the man could not hide his weak points at that time, and his right and wrong things will be known. So to take care of this matter, then one should write his subject. We are mentioning the event of the martyrdom of Mahmood Gawan in this matter.

The event of the martyrdom of Mahmood Gawan is of extraordinary importance in this matter. So it is needed to find its reason and causes, and what were the event of the martyrdom. As world’s great event which will not be like this. And in which caused many reasons and matters. It means in such effects of the events, many of the reasons work in the bottom level. This is easy to say: Mahmood Gawan was killed due to the anger of the sultan of the Bahmani kingdom. And to know what the reason for anger was in this matter and what were its effects? So for this it is required to read many thousand pages of the history books.

In the personal kingdoms except kings, there will be found another person who will have extraordinary power and influence in these matters. As well, he will be popular. So his life becomes in the range of danger. There will be two reasons. And one is noble persons will try to dislike him. Due to greed. And he will think that other persons’ rule will be as dangerous to him as his rule power. And from him also the king will be afraid of him. So that all the people of the kingdom will come in support of him and set him on the throne.

So in this matter there are found many thousand examples of such events that such a person has given the throne to the king. And freed the country from problems. And but at last he will be killed in this matter. The influence and rule of power was known to the readers of this subject after the conspiracy of Khaja Jahan and the death of the Madum Jahan. There was nobody left who could face Mahmood Gawan.

This situation was not like that of the nobles of the Bahamani kingdom. In the view of the sultan, the position of Mahmood Gawan became like a thorn in this matter.

The reason for the enmity of nobles was that due to the reforms of the country and army, even though there was benefit to the kingdom, there was no doubt. And from which there was a strong strike on the rule and power of the nobles. Before reforms, nobles were free to rule and have power. And upon reforms their independence was affected. This matter was brought to them to take action against him. So in this silent way they began action against him in this matter.

The king and nobles, as well as courtiers, did not like the progress of Mahmood Gawan. The reason was that he was a well-known foreign person. We have mentioned in the book before that there was a coming fight and enmity among local and nonlocal persons for power and rule. So the rule and power of Mahmood Gawan are not liked by the group of local people.

When there was passing the star of luck, Mahmood Gawan was at its highest grade. At that time there were different causes and reasons for the opposition of the kings to Mahmud Gawan. And the greed of the nobles. Their enmity, as well as the enmity of Mahmood Gawan by the courtiers of the court of Bahmani kings. So for this reason, they began in a silent way; they began to damage the status of the Mahmood Gawan.
But he was a person who thought about faraway matters and had a Darwesh-type personality. He was seen his extraordinary rule and power, and he was able to know his future in the event of martyrdom in this

matter. As he was expecting that there would not come a good result in his favour.
So it is famous that when the sultan was given the title of Khaja Jahan, then he was told by some of his friends in this matter that there may be a strange matter that one day he will have to pay the cost of this title by the spread of his blood. In this matter he was mentioned by the name of Khaja Muzafar Asterabadi. Khaja Jahan Turk.*

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*From the books of history there were not known beginning details of him in this matter. In the history book of Farista, Sultan Alauddin Bahmani gave him the title of Khaja Jahan and appointed him as minister of the kingdom of Bahmani. The title was started during the period of Sultan Alauddin Bahmani. And there was not such title before any king. This title was first given to the ministers of the kingdom. There was no other big title with Bahmani kings. Khaja Muzafar Asterabadi was the first person to whom this title was given for the first time. Till Khaja Mahmood, this title was given to all persons who were killed. Khaja Muzafar Asterabadi was killed in the last period of Sultan

Alauddin Bahmani. In this way, upon giving this title to Malk Shah, he was also killed in this matter. These two were given the title of Khaja Jahan. And at last they were killed for different reasons. If Mahmood Gawan would have taken care of the safety and attention from the beginning, then he would not have had killed in the event of his martyrdom. But he was a person of god-loving and pious ones; he did not have thinking of bad intention, which he has kept with him for anybody in his heart. As well as there was his nature of faithfulness, so he could not even think small thing about the king's revolt for him in this matter. These are such things with him which he has surrendered to Allah in this matter. He was busy day and night in the affairs of the kingdom. The event of his martyrdom is found in history books in detail. It seems it is good to mention here the event details of the martyrdom of Mahmood Gawan without anything being ignored in this matter.

Malik Hasan Nizam Bahri, a person who was taken by the hand, or servant, slave of Mahmood Gawan. Before the provincial reform, he was the governor of Telangana.

And upon reorganisation, Telangana was divided into two parts. One part's centre was Rajamandari, which was under the control of the Nizamaul Mulk. The second part of the new province was Warnagal, which was given to Azam Khan and which was not liked by Nizam-ul-Mulk. This was not liked by Nizam-ul-Mulk very much. He was silent on the helpless condition of this matter. Mahmood Gawan, due to his foresight, thought he was able to know, and they have done one work to break his power. Nizamul Mulk's son, who was perfect in all ways. He felt that it is not good to have a father and his son in the same province. So he was advised by the king and allotted him a 3rd-century noble post. In the province of Mahur, which was under the control of Khudawand Khan Habishi, the Nizam-ul-Mulk did not like him very much. Now it was decided by him to do such a thing by which he would put down the position of Mahmood Gawan in the matter. This was a high-level noble, and the king had a look of favour and attention upon him. So upon finding a chance, he told the king that this slave person did not have the power to leave your kind foot in this matter. My son is more

than enough for border control matters. If there is permission from your kindness, this slave can appoint himself commander of an army unit in Rajamandari. Upon hearing this, the sultan asked Mahmood Gawan to give his opinion in the matter, but he did not differ in this matter at that time. His son was reappointed as army commander in Rajamandari. And this was such a difference that it was turned into a big problem of enmity and hostility.

Nizamul Bahri, who has a nature of conspiracy. In the secret way, he has done a conspiracy plan with the help of Zarif Mulk Decani and Miftah Habshi, and these people had taken slaves of the sultan in the net of the conspiracy against Mahmood Gawan, and they began sending complaints in the presence of the sultan in different ways about Mahmood Gawan, and even the sultan himself was afraid of the extraordinary power of Mahmood Gawan. So he began listening to those complaints.
Till Mahmood’s adopted son, Yousuf Adil Khan, was in the court of the sultan, so there

did not come out any fruitful result in this matter.

When the sultan sent to him Vijyanagar, there was not any found sincere helper of Mahmood Gawan. The conspirators were able to get a good chance to play their game. They have played a new game in this matter. With wisdom they have done friendship with the dear slave of Mahmood Gawan, who used to keep his stamp with him. and made friendly terms in this matter. The habit of greed is a bad thing. Even a good person will be shaken by this matter. So what is the position of a slave person, and how does the shining of some jewels bring shine and glitter in the eyes of the slave in this matter?

He began sitting with dangerous fellows day and night. One day Zarif Ul-Mulk Decani and Maftal Habshi arranged a grand wine party by them. They had invited the above slave of Mahmood Gawan. Upon drinking of some drinks in wine glasses, the slave became out of control. They put it before him on plain paper and, in a flattering way, told him that it was a marriage procession of our dear

friend.Upon it many officers of the home department had signed it. If there is a stamp of Mahmood, then it would be good in this matter. As a slave was in a drunken condition, so he did not think or consider anything. And he put the stamp of Mahmood upon it.He did not have information with him, as there was an occasion for the marriage process, but an order to kill his master, Mahmood Gawan. From the house of wine, whatever may happen will be less in this matter.So it is wine called the mother of all bad things and problems. When Zarif, Mulk, and Maftah Habshi saw that their plan was successful, they were very happy. Soon they went in the presence of Nizam Mulk. And upon discussion, these three persons wrote the following text on a plain paper to the king RAI of Odisa on the side of Mahmood Gawan, which is as follows.

“Due to the habit of wine drinking and the cruelty of Mohamed Shah, we are upset and worried. If you attack at this time then I assure you that you will be successful. In the kingdom of Bahmani, the power and rule position that I have, you know, will be in this matter. I assure you that I can make revolt of

nobles and commanders. In Rajamandari there is no wise governor. So you can enter into a kingdom area without fear and worry. Upon taking out of the sultan Mohammed Shah, then we can divide the kingdom. Upon completing this dangerous work these three conspirators waited for a suitable situation in this matter.”

One day Nizam-ul-Mulk was found in the presence of the sultan. Zarif Mulk and Maftal Habshi gave that letter in the presence of the sultan. Since a long time ago, the sultan was upset and not happy with Mahmood Gawan. Upon reading the letter text, he became upset and angry over this matter. Nizam-ul-Mulk was waiting for such a situation, so he told the sultan with a mixture of chilli and salt with the event details. And he began saying complaints of Mahmood to the sultan.

It was a sad situation that at that time there was not found any sincere person of the kingdom. So that by explanation of up side and down of the event can cool down the king’s anger. At last the play of magic was successful by culprit persons of the king of Bahmani. In a condition of anger, Sultan called Mahmood Gawan. By this time some of

Mahmood's sincere friends came to see him. And told him not to go to the court and see the sultan.But Mahmood was a brave and true person. And he was not done any criminal act. So he want not afraid of going to the court of the king. He also thought that if he did not go to the court, then there would be found his enemies, who would find him more chance to make their complaints to the king. So he was ready to go to the court of the king.When his friends saw that he was not listening to their advice, they told him to follow their advice by swearing not to go today. And send an excuse in this matter. When Mahmood was seen in the condition of his friends, in the sad voice, he recited the following couplet:

A martyr in the world will be successful in another world.
For this he will be happy much in the killing field by him.

10. After this he addressed his friends as follows.

My hairs became white in the service of the kingdom of Bahmani. If now it will be hair dye by blood, then there will be no problem in this matter. I will not go against the faithfulness of the king. And whatever will be there, it will happen in the fate. Upon saying these words, Mahmood left his house. And went toward the court of the king. It is said that some bad-natured nobles advised going toward Gujarat. And told him that they will provide 1000 soldiers with him. But Mahmood thought such a type of fleeing against of the fatuity. He went to the court of the king single by depending upon fate. When the sultan looked at him, he became very angry. But controlling his anger, he said with difficulty, “Mahmood Gawan, tell me that if any person does an illegal act with his master, then it is proved, and then what should be the punishment in this matter? " Mahmood Gawan is innocent, and he did not know about the conspiracy that was done against him. He said, "Oh, personality of grace for such a person, except the penalty of death. What would be the punishment for him? Upon hearing this, the king presented

the fake letter before him. He read the letter from beginning to end, and by raising his head, he read this verse of the Quran with peace of mind: "Subhanaka this great blame. " He said this is my stamp, but this is not my writing. It is said that the sultan was in a drunken condition, and so there was no effect of these matters upon him. He soon gave the order to one slave, Johar Ghulam, to kill Mahmood soon at that time. This slave was well known and famous for his brutality and cruelty and was given the signal to kill Khaja Jehan in this matter. Then after that he went to his palace. Mahmood Gawan knew that now his life cup was full. He was a brave person who had faith in Allah.

Upon leaving the sultan in his palace, Mahmood Gawan, by reciting the Islamic creed, sat in the direction of Qibla in Makkah. Johar Ghulam cut his head in one strike. It is a well-known fact that before leaving his soul from his body, he was reciting by his tongue. “Thanks for the martyrdom.” (Allahamdi lilah Ala-Nemata Ala-Shahda)"

This sad event happened in Rajmandari on the 5th Safar in the year 886 Hijri,

corresponding to 14 April in the year 1487 A.D. At that time he was 76 years old. Some years before, Mahmood had written in praise of the encomium of Mohammed Shah Bahmani. He did not know that from the sword of Mohammed Shah Bahmani, the soul of the Mahmood will come out one day.
Upon the martyrdom of Mahmood Gawan, what position and condition were happen in the Kingdom of Bahmani, and which were found in small and big history books of India in this matter? The reality is that due to the presence of Mahmood Gawan, what was the rule, power, and dignity of the Bahmani kingdom? And he kept control and the system. And when he was not there, then soon its foundation became down, and it was divided into small kingdoms, and at last its whole power and rule were no more in the world. The sultan was paid the value of the kingdom in the blood cost of Mahmood Gawan.

Mahmood got martyrdom, the Sultan's name lost its power.
All were finished, one got a name and the other shame.

This is the fine judgment of Allah, which is fair and final.
In which each and every party was got the result of deeds

Upon the martyrdom of Mahmood, the Sultan was given orders to take over all property of him. Horses, elephants, and special property should be taken over by the royal authorities. The other remaining goods were looted by the public, and whoever found anything, that person took that thing with him in this matter. As per the history of Farista, there was much regret for the king for his fast action. But he arranged for the dead body of Mahmood to be sent back with much respect and honor in this matter to Bidar.
Mahmood Gawan was buried in a small Gornaly village, which is in the suburbs of Bidar and which is still now a place of general and special visitors.
Sultan was able to know the great popularity of Mahmood Gawan, so he had issued one royal order in detail in which he proved his right as correct and mentioned all the facts and details of this matter, which were caused by the reasons of Mahmood Gawan’s killing.

What was the effect of the order of the sultan? It is not known. But from it is well known that Mahmood was much more extraordinarily popular with the people as well as his rule and power in this matter.

The English translator of the book added a few follow-up lines for justification of the case. So that readers can also know the real story and also find out who were killers and benefitted from this murder case of the Deccan story in India.

That Sultan Mohammed Shah Bahmani did not conduct an independent inquiry of the hearing. Even Mahmood told him that in the letter his writing is not there. But there is his stamp. The king freed the actual killers, and it is seen clearly that he had worked on the theory of the killers, and there is no punishment of the royal stamp keeper for his negligence and the real killers, who were ignored totally. But for wrong judgement, there is correction in this case that Allah removed the king and wrong courtiers from power, and the Bahamian kingdom ended with this event of the killing of the holy and pious Sufi personality Mahmood Gawan, but due to the kindness and favour of Allah,

Mahmood Gawan and his school gained name and fame in this matter not only in India but in all corners of the world.
The famous Shaheen School of Bider has signed an agreement with ASI to preserve and protect the old structure of the school of Mahmood Gawan.

In 2024, the ASI signed an agreement with the Bidar-based Shaheen Group of Institutions to assist with preserving the site.

Mahmood Gawan is not living and even though his body is mixed in the earth but his name and fame's memories which will not be come out of the hearts of the people never in this matter.His works which will be written and found in the golden words in the history of the Deccan always.

11.The private life of Mahmood Gawan

As per history of Farista it is proved that Mahmood Gawan was Sufi type personality

so this is proved by his poetry in this mater. He used to like simple life. There was not found pride and vanity in him even for the sake of the name. He used to take much interest in the public welfare works in this matter.It was famous that in Friday night he used to visit the city's lanes and streets in the disguise and used to given golden coins to poor and needy persons for the sake of help in hidden way and request from them for pray for the welfare and establishment of the kingdom of Bahmani.During the period of his ministry he did not left his work of business.His private expenses were paid from the income of his business work approximately.It was his schedule that he used to spend his spare time in the school building. And in which there will be find company of the big learned persons and scholars. From his dish of the graces approximately from all Islamic world's learned and scholars will be benefitted in this matter.

The events of his bounty and help are found even on the tongues of the general persons.

Mahmood Gawan has three sons with him. His eldest son’s name was Ali. About him it was known only that he was the able son of Mahmood Gawan. He was given the title of the kingdom of Bahmani as Malik Tujjar. But it is also known that he was sent to Vijayanagar in the presence of the Raja of Vijayanagar once for a diplomatic mission. The second son of Mahmood Gawan’s name was Abdalla. He became an employee of the king of the Galan, and Mahmood Gawan was not happy with him. He was to some extent a luxury-loving person. In the ‘Riyad Ansha’, there are found some letters by Mahmood Gawan to them.

The letters in the name of the king of Galan and other noble persons of Galan in this matter, they were requested by him to endeavor to bring him back to the right way of life. The third son’s name was Alfan. And who was his beloved son of Mahmood Gawan. From the letters of Mahmood Gawan, it is known that he took care and attention to this son very seriously and gave much care and attention to education and training in this matter.

Mahmood Gawan had one brother, and his name was Shamsuddin. And in age he was older than Mahmood Gawan. He used to love him very much and also used to give him much respect, and his details are not found. Mahmud Gawan used to love his nephews very much. In ‘Riyadh, Ansha’, there are found some of his letters written by him to them.

Mahmood Gawan had much interest and fondness for garden work. And in this hobby his creative nature was done by him in many achievements. The event of the cultivation of saffron is very surprising. It is probable that the soil of Beder is suitable for the cultivation of saffron. If our agriculture department will pay attention and care in this matter, then there will be good results.

There was an event in the life of Mahmood Gawan that is very interesting and important to mention in this matter. Once Sultan Mirza, who was king of Herat, sent his adviser Syed Kazim in the presence of Mahmood Gawan with presents of jewels. And has sent a message to him that you are working far from your native place, and if you want, you can come to our country. I am ready to appoint

you as minister. And in addition to this, I will give property in your native place. Mahmood Gawan was informed of this matter by Sultan Mohammed Shah in this matter. So there was worry for him about whether Mahmood would leave him and go to the Herat kingdom. He told him clearly that if you would go from here, then even for one minute, the kingdom's work would be affected in this matter.
For the sake of Allah, leave this thinking from your mind. Think of this country as your own. There was much effect of the sultan upon his mind. He was given many presents by Syed Kazim and has sent him back to his place.

12. Comments on the life of Mahmood Gawan

In education and training there is a new method that is praise able and has value in this matter, and in that system and method, and from there will be improved the abilities of the men. If there will be improvement of the mental power by any method. And there will be its improvement of human manners and power. Then, this method is not good and

is not workable, and those who accept this method and who say that you say such a person as a healthy person who has his hand are strong. And much more powerful. And his feet are weak and in bad shape. So whether such a person can be deserved to be called as healthy. And his eyesight is sharp. Hearing power is weak. So by this method, that person would not be called as higher education person in this matter. As from the angle of power of mind is not suitable. And his condition of manners is not good as well. Now there is much affect of this idea upon the system of modern education and training. There will be done endeavors since beginning for children for training of mental, body, manners and spiritual at the same time. So that we then put step in the life then they will be become strong wise pious and pure character person.

If we study the life of Mahmood Gawan from this angle, then we would be able to know and feel surprised at this matter. As in the personality of Mahmood, we would find all human hidden characters. And it's complete growth in this matter.

We have seen Mahmood as an ambitious merchant. And we can say that he was wise and a person who could best deal with business matters.
We have seen the chief commander of the Bahmani kingdom, and from the condition we know that he was a brave and hard-working personality. He was successful in many battles by the point of the sword. And face all the problems of the battle fields bravely.

Khaja, despite handing over higher-grade posts, did leave his business dealings?. No, he used to think business dealing was his source of livelihood. Till the last period of life, he did not leave his business dealings in this matter.

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Before us, his higher-grade manager came into this matter. The pages of history are full of his high thinking and ability of his administration. He saved the Bahmani kingdom from many dangers and problems. He was responsible for the good administration of the Bahmani kingdom. As

well as he was real person for the good performance of the administration.
Mahmood would be seen to us as a merchant, commander and wise person as well as a poet and author. In this matter also his higher services are praiseworthy. And for his knowledge and excellence, big poets of his time who had written poetry in praise of Mahmood Gawan. So we have added a couplet of Mulla Jami in the praise of Mahmood Gawan, and we have given its explanation in this matter.
But all such things have been happening in this life of Mahmood Gawan. But we have seen what the link is between spirituality and manners with the life of Mahmood. So in this matter there is worry and search in this matter. There is only the event of the martyrdom of Mahmud Gawan, and if you look and think in this matter. Then will be the effect of his spiritual claims and manner's impression, which will find upon our heart. So his power and energy value have been known to the readers of this book. Whether any person can say that if he wants to take out the foundation of the kingdom by him. The kingdom of Bahmani was surrounded by

enemies. If he can do a revolt and take at least one province in a secret way for his rule and power. And which was easy and possible for him. So we have seen that upon his martyrdom many of the governors who were in less position than him and who have taken control of many provinces of the Bahmani kingdom. And began independent rule of power of them in this matter. But the personality of Mahmood Gawan was free from such impurity and relvots and conspiracies. But he was a personality of a higher grade. So he will not give importance to the life of the world, which is not permanent and mortal. And he will not give value to this life of finishing. He used to give importance to the life of the other world, which is permanent and immortal.

We can say without any fear or contradiction that Mahmood Gawan's life, without any doubt is enviable and good to follow. And his condition is the light of the lamp for the human beings forever. His name and fame is pure and holy that so there is required envy of the angels in this matter.

THE END.